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time of the apostles, and therefore most certainly not without their aid. History, and not legend, gives us a right to the ennobling thought that in and with our creed one confers that which since the days of the apostles has been the faith of united Christendom " (p. 222).—J. W. MONCRIEF.

The Origin of Sin. By Rev. E. W. Cook, A.M. (New York and London: Funk & Wagnalls Co., 1899; pp. 387; \$1.50.) The author, not recognizing a continuous divine revelation shown in racial historical religious development, but basing everything upon interpretation of biblical proof-texts, endeavors to show that sin, which is unmitigated evil necessitating endless punishment, is an individual origination due, through absolute freedom of will, to desire in conflict with law.—*Essai philosophique sur l'efficacité de la prière.* Par A. Philippot. (Paris: Librairie Fischbacher, 1899; pp. 100.) This is a carefully written, suggestive, and helpful essay. Efficacious prayer is defined as the cause, direct or indirect, of the event prayed for. Fervent prayer for spiritual well-being is always efficacious and is susceptible of continuous indefinite progression; for physical health it always cures or gives amelioration; but for an external event, if efficacious, it must be so indirectly. The immediate cause of external phenomena is the totality of material, potential energies termed nature, to which God is transcendent and in which he is immanent, not by a supernatural order superimposed upon a natural, but in such manner as to produce a supernatural and natural aspect. As God is the supreme law of the universe and his activity the object of material experience, he cannot derange or violate natural laws by intervention. The miracle, then, is a natural fact due to extraordinary divine activity, which, being rare, attracts attention and through lack of knowledge is inexplicable. God's operations yield a distinguishable enlargement and enrichment of psychical and physical development, limited, however, by the non-spirituality of matter, in overcoming which we, through the auto-suggestive influence of prayer, render possible the communication of divine life irrespective of erroneous intellectual theological notions.—JOHN STAFFORD.

Das Wesen des evangelischen Glaubens. Von H. C. Tamm. (Berlin: C. A. Schwetschke & Sohn, 1899; pp. 195; M. 3.) The author of this book acknowledges that the subject of justifying faith has been exhaustively treated from almost every point of view by the very ablest

Protestant theologians since the Reformation ; but progressive evangelical theology, he thinks, makes a restatement of this very important article of Protestant faith desirable from time to time. In the book before us the author has given us a candid and lucid presentation of the nature of saving faith from the point of view of the more liberal German theology of today : justifying faith does not include a belief in an inerrant Scripture, nor, in fact, in any theological system ; it is a faith in a personality, and this faith, in order to have any justifying character, must have become in the believer a strong conviction which impels him to right action. The author is no friend of dogmatic theology, for, while expressing his belief in the supreme necessity of faith in Christ, he holds that evangelical Christianity should be non-dogmatic. He is very severe in his arraignment of the theological dogmatism of Hengstenberg and his disciples of today, whose lament over the growing abandonment of faith on the part of many German Protestants, he holds, is not so much an honest expression for the loss of true faith as it is a desire again to foist upon evangelical Christianity a certain theological doctrine of justification. The book shows wide reading in German theology, is suggestive and, by reason of its style, not so wearisome to read as books on this subject usually are.—ALBERT J. RAMAKER.

Ist eine religionslose Moral möglich? Eine Zeitfrage, untersucht von Karl Lühr, Pfarrer in Gotha. (Berlin : C. A. Schwetschke & Sohn, 1899 ; pp. 61 ; M. 1.) Is a religionless morality possible ? Yes, says the author, but it is of an inferior kind. *Either*, it is still undeveloped, in the beginning of its becoming, when formations and feelings similar to morality take shape ; *or*, if, being fully developed, it again detaches itself from religion (whether turning aside from all influence of religion, or accepting the aid of religion only in the *fulfilment* of its moral task, but knowing nothing of religious ideas in the *grounding* of the moral), it must decay in the end. Its *principle*, autonomy, would gradually sink back into a selfish arbitrariness, or into the heteronomy of a foreign commandment, or into lower motives still. Its *aims* would flatten out (*verflachen*). Its *value-judgments* (*Werturteile*) would become pale and faded. " Religionless morality has no deep ground, no high aim, no infinite feeling of worth." An entirely religionless morality veils, finally, the sources of supreme power for the actualization of the moral.

Such is the condensed statement of an argument that is well sustained, and freshly put. He also traces the way in which such a